

THE PEOPLE'S HANDBOOK

OF

SPIRITUAL SCIENCE

W. J. COLVILLE'S

PRIVATE COURSE OF LESSONS FOR THE
USE OF STUDENTS



BOSTON

BANNER OF LIGHT PUBLISHING Co.

204 DARTMOUTH STREET

1902



Class _____

Book _____

Copyright N^o _____

COPYRIGHT DEPOSIT.

The People's Handbook

OF

Spiritual Science

✓
W. J. COLVILLE'S

Private Course of Lessons for the Use of Students

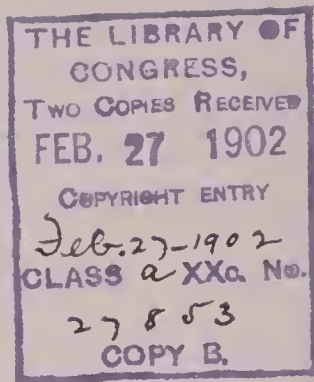
BOSTON

BANNER OF LIGHT PUBLISHING CO.

—204 DARTMOUTH STREET—

1902

RZ401
C69



Copyright, 1902,
By W. J. COLVILLE

W. J. COLVILLE

PRINTED BY S. J. PARKHILL & CO., BOSTON, U.S.A.

CONTENTS

LESSON I

	PAGE
OLD AND NEW SCHOOLS OF HEALING AND THEIR SYSTEMS. PHYSICAL AND SPIRITUAL METHODS . . .	5

LESSON II

THE ORIGIN OF DISEASE METAPHYSICALLY CONSIDERED; SUBJECTIVE AND OBJECTIVE CAUSES.	24
---	----

LESSON III

POSITIVITY AND NEGATIVITY; SELF-CONTROL AND SELF-POISE; TRUTH AND HOLINESS OR WHOLENESS . . .	42
---	----

LESSON IV

THE POWER OF THE WILL. DIVINE REALIZATION IN MAINTAINING HEALTH	54
---	----

CONTENTS

4

PAGE

LESSON V

THE POWER OF THE WILL, AND DIVINE REALIZATION IN MAINTAINING HEALTH	65
--	----

LESSON VI

HYPNOTISM, SLEEP, REST AND REPOSE AS HEALING AGENTS	79
--	----

LESSON I

Old and New Schools of Healing and their Systems Physical and Spiritual Methods

IN commencing a series of consecutive lessons we request the student to thoroughly digest the teaching conveyed in the first before attempting to study the second, and so on to the end of the series. We advisedly use the word healing in contradistinction from cure because to heal means to make whole, while to cure only signifies to care for or tend. Curing is good in its way and, like all lesser good, it is included in a larger blessing. Did we live in complete accord with the law of our existence there could be no pain for us to suffer, and no germs of disease could possibly invade our frames. Indeed, it is not going too far to say that the very bacilli or pathogenic germs which are often erroneously supposed to be causes of disorder are only effects of prior disturbances in human life. The microbean theory of disease is by no means new, for we read in the Talmud that one of the reasons why the Jew should not eat the flesh of swine is because that unclean meat contains a small insect corresponding to the trichinæ known to modern medical science.

Healing, or the science of health, has always occupied a prominent place in religious literature and nowhere more than in the Torah or Pentateuch do we find the strictest attention paid to every aspect of sanitary regulation. Health is a religious necessity; disease is irreligion. Sin and sickness are inseparable, and no better definition of sin can be found than "transgression of the Law." By Law we do not mean man-made enactments, but eternal and universal order. Sin and sickness enter and leave the world together. By sin we mean every sort of blunder and mistake voluntary and involuntary, therefore we do not raise the question whether the original producing cause of sickness was anything more than some error into which our remote ancestors in some manner involuntarily fell.

Physical methods of treating sufferers are not always wrong, but they are in every case inadequate to remove the cause of physical disturbance, and every student of mental practice must hasten to acquaint himself with the idea that disease itself (like health) is mental though the effects of both are physical.

Health is Order; Disease is Disorder. Let us now proceed to work from this accepted axiom. Order and health being the same; discord and disease being likewise synonymous, it is the work of every one who attempts to heal others to set to work to attain in his own life to those states of harmony toward which he wisely seeks to lead his neighbors. Health is so vast a word that it can only be defined as wholeness, which is properly identical with holiness. The New Testament

writers, in recounting the marvellous works of healing with which the Gospel narratives abound, have very explicitly stated that people were made "every whit whole," a singularly forcible expression, one moreover which is susceptible of treatment from an evolutionary and educational standpoint. To be made whole is to be perfected, but absolute perfection pertains to the Infinite only; relative perfection is, however, the legitimate heritage of every living being.

Why should there be imperfection in any other sense than that of incompleteness? Fruit is naturally green, sour and hard before it has become sweet, luscious and beautiful; but there need be no devouring insect or unwholesome blight upon the vines because the time for rich clusters of grapes has not arrived. One of the very first steps to be taken toward qualification for the practice of mental or spiritual healing is to logically demonstrate the unnecessariness of disease.

We cannot say in the face of phenomenal evidences to its presence that disease has no terrestrial existence, but we can claim, and we do claim, that it has no necessary, inevitable, or invincible existence. Let this point be clearly taken by the student. There must be no discrepancy in statement, no discord between theory and practice. It will never do to say there is nothing whatever ailing a patient and then proceed to accept a fee for overcoming a state that never existed. There is no necessary disease, therefore all disease is vincible. They (apostles) shall heal all who are suffering regardless of the special variety of disorder which has afflicted the

invalids who are brought to the notice of the apostles. Such is the teaching of the Gospel.

“The prophets who were before you” is a great saying, for the *prophets* were the only true and great healers among ancient Jews, and their successors are the only healers worthy of the name to-day. The oldest and the newest schools of healing are identical in doctrine and in practice, therefore the Bible student and the Vedantist may alike find proof of healing in the different books which each elects to study. The prophets who were the ancient healers were men and women who lived not only exemplary, but extraordinary, lives, and so entirely aloof from the common mode of life did they stand that by reason of their heavenly eccentricities they attained to so thorough a command over material conditions that they could easily accomplish many mighty works entirely beyond the reach of even the purest and wisest priests engaged in Temple service. In old Egypt in the very long ago the *Therapeutæ* were looked upon as a people who enjoyed singular communion with the divinities, and never does a modern physician take the *Æsculapian* oath without calling to the remembrance of all who know something of classic mythology the story of the Greek god *Æsculapius* who was the guardian divinity or special spiritual patron of all who practised occult and natural medicine.

Doctor Franz Hartmann, who has devoted much ability to a modern interpretation of the mediæval medical system of Paracelsus distinguishes very clearly in his treatise “Occult Science in Medicine” between five

kinds of doctors, two of which are simply physicians, while the other three are healers to some extent in the physical sense of the term. Those who deal exclusively in so-called natural or botanic remedies are handling psychic agencies without their own knowledge, but they are so unaware of the occult elements in the vegetable products they manipulate as to be unable to see farther than the most external or superficial plane of Nature's manifestations. Those who are chiefly dependent upon their own individual good character for the work they accomplish are really mental practitioners, no matter under what technical flag they may ostensibly sail; while those who rely on purely spiritual power for success in their work belong to a category where their relation to the prophets of antiquity is easily discovered.

It is not our object in this course of lessons to call particularized attention to all the many schools of medical and mental practice with which the world has been flooded, only to present as vividly as possible the striking contrasts exhibited in *method* and the surprising unity in *result* of righteous treatment.

It is a well-known fact that Allopathy and Homœopathy are diametrically opposed to each other, alike in theory and practice. How comes it then that the self-same results frequently follow upon two courses of administration which no amount of verbal juggling can possibly harmonize? These two schools are both legal in the United States to-day, and though the term "Regular" is applied to itself by one of the schools, as though the other were irregular, the followers of

Hahnemann are just as much protected by the State as are the "Regulars."

Outside of these two accepted schools, Eclecticism flourishes, and as it is the proud boast of the Eclectic that he combines the good in all systems, we can readily see that if he lives up to his profession he may do greater good than either of his less free-minded competitors.

Again, outside of recognized medical eclectics we find magnetists, medical electricians and all sorts of peculiar people advertising nostrums and professing to heal, sometimes by laying on of hands and often in far more eccentric fashion. These peculiar people all score some successes, all do some good, indeed all supply help in some mysterious cases of nervous derangement with which more ordinary persons have wrestled in vain.

Leaving the field of *materia medica* and allied (so-called) quackery, we enter another realm of workers, viz., the company of those who avowedly rely exclusively on mental means of cure; but here again we encounter serious differences, divergencies so great (as, for example, between Mrs. Eddy's system of Christian Science and the Mental Science taught by Mrs. Wilmans) that it seems impossible to reconcile such widely opposite ideas.

Knowing as we do that no single system monopolizes truth and that no one-sided advocacy of a fragment of a true philosophy of life can embrace the whole of efficient scientific teaching, we label our own philosophy Spiritual Eclecticism, awaiting the advent of a still

better and yet more expressive term. Our students will find as they study our lessons that our range of reasoning is wide, but we are not led into contradictions because we do not wish to be exclusive. Only a wide, inclusive system of teaching can possibly steer clear of absurd contradictions, as all narrow views must sooner or later suffer by being brought into collision with actual facts and indisputable phenomena which severely shake though they do not entirely shatter them.

God is Omnipresent Life, Love, Wisdom. God being everywhere present at all times, we do not have to seek God in any special place or in any particular manner.

What follows upon this declaration? Surely nothing less than what Tennyson has called in his sublime poetry "Higher Pantheism" can satisfy the logical intellect which seeks to accept spiritual truth in a reasonable manner. Every thoughtful reader of the 139th Psalm must have grown familiar with the old Jewish thought of God at its highest and best, which one of England's poets laureate has re-expressed in somewhat altered form.

The ancient Psalmist sings, "If I ascend into heaven thou art there, if I descend into Sheol thou art there also." Heaven and Sheol are the two extremes, the highest and the lowest limits of finite thought and speech. God is in both. "I cannot flee from thy presence" is the summing up of the argument, the close of the meditation.

Tennyson converses poetically with a little flower

which he has taken out of a crannied wall; he holds the tender blossom in his hand and says to it, "If I knew all about you, little flower, I would understand God as well as man." But though he knows something about the flower, though far from everything, he satisfies himself with affirming "All is love and all is law." This is only another version of David. True healers are not quibblers or pedants.

Pedagogy has no power to heal the sick, for the heart of healing-force is loving kindness, and the pedagogue when not actively cruel is often decidedly unkind. Cruelty is the active inversion of love; unkindness is the cold, clammy condition in which we are wellnigh destitute of affection, which is the fire of life.

Mental healers, in company with practitioners of all schools, have been hitherto desirous of confirming dogmas, of establishing cut and dried systems of formulated teaching; that has been their chief mistake. Every system needs humiliating whenever it vaunts itself as the only true system. No system is altogether true, for all our treasures are put into poor earthen vessels.

Accept God and do not seek to limit God, for limitation of the Divine is absurdity. Accept the goodness of the universe. Whatever is real is good, and whatever is indestructible is immortal. Every student needs to be well drilled here. You cannot teach, you cannot explain yourself, until you are clear as crystal on what you mean by the absoluteness of good. All the metaphysical practitioners are at one in their use of the phrase "All is good." It is a fundamental axiom, but

it needs popular explanation equally with Pope's saying, "Whatever is is right."

We have now plunged into deep waters; we are at the heart of our theme. We must conjugate accurately *Subsistere*, *Esse*, and *Existere*, and not confound the terms. Subsistence and being are totally distinct from existence.

The whole difficulty confronted by honest people who are struggling with metaphysical declarations which seem obscure to them arises out of a failure to employ different words in a distinctly different sense. The great "Standard Dictionary" issued by Funk and Wagnalls, of New York, out of a vocabulary of something over three hundred thousand words contains about sixty thousand synonyms. This may be at present a convenience for the student, but ultimately we are certain that no such a book can exist as an accepted expositor of correct diction, for our interchangeable terms will grow fewer and fewer as we make progress in the direction of clear thought and, consequently, of clear, concise speaking. You cannot say to any one who may be suffering great pain, "You do not suffer," without arousing sharp and needless opposition in your student in many instances. Nothing can sound falser to one who is afflicted with fierce pain than the seemingly heartless and untruthful assertion, "You are in no distress whatever."

But even if such language be employed in mental treatment (we are not recommending its use), it is quite possible that the one who employs it in practice may be holding to a great idea which is completely in accord

with the purest and most truthful teaching. There are two of every one of us : a higher and a lower self. The higher ego is the teacher, or healer, the lower being the pupil, or patient. Now, if we clearly understand that there are two selves in every one of us, and that it is the province of the healer, or doctor, to address the inner, or higher, self and call upon it to address the outer, or lower, self, there is no real inaccuracy in such an affirmation as "*You are well*," even though the subordinate self is very far from well. It is not always easy, or even possible in every case, to explain everything to an invalid during the term of his sickness, therefore the path of wisdom is to speak your strongest convictions silently in any terms you please, but when you are using oral suggestion, confine yourself to such language as will not grate upon the sensitive ears of the patient.

We now come to consider the respective uses of different modes of mental suggestion. We will place Silent Suggestion in the first rank, because a great deal more can often be said silently than aloud.

Whenever we think, we mentally speak. The Greek *logos* can be translated by *will* and *thought* as well as by *word*, and even when *word* is the given translation, the *mental word* must be conceived of as prior to its physical expression. When we think, we necessarily discover that our thoughts are in form, and these forms are of two varieties, viz., forms of mental speech, or silent language, and forms of objects which we may call mental pictures which we see with the "mind's eye." When you are giving a mental treatment to yourself or

to another, you must make a mental picture of the ideal state which you desire to express, or else repeat to yourself or to the other such words and sentences as seem to embody the desired mental pictures in equivalent forms of speech.

The theory of silent treatment is that mental pictures are transferable and that words uttered in silence are mentally communicated from one person to another without the aid of any material agent such as we can ordinarily discern. The mesmeric theory of animal magnetism, or Reichenbach's view of odyllic force, may be correct or otherwise, but we do not need it for our purpose. That there is a psychic and an electro-magnetic radiation of force from the active centre of human consciousness especially at work in giving a suggestive treatment is highly probable, but all we need to be convinced of is that there is *some* means whereby mental impressions are communicated from the active thought-centre of a mental telegraphist to the receptive thought-centre of one who is *en rapport* with the telegrapher.

Wireless telegraphy, as illustrated in Marconi's celebrated system, offers many valuable hints concerning the means whereby thoughts can be sent from one brain to another. There certainly are discharges of psychic force when mental treatments are sincerely given. Though there is no warrant for supposing that the healer is an *operator* and the patient a *subject* in the old use of those terms, we cannot doubt that the one (healer) can be correctly described as a *sender*, and the other (patient) as a *receiver*. Sending and receiving being perfectly

agreeable words, suggesting naught of coercion on one side and submission on the other, we employ them in all our lessons.

It is not difficult to conceive of a certain chord-setting in one brain awakened to more than average activity while a similar and, therefore, naturally corresponding chord-setting in another brain may be unusually dormant. Whoever gives a silent mental treatment successfully causes the chord-setting which is especially inactive in the brain of a depressed invalid to commence vibrating synchronously with the corresponding centre which in his own brain is particularly active.

Silent contact often accomplishes more than speech, because conversation often serves to dissipate energy over a wide territory and whatever gains in diffusiveness is apt to lose in concentration. Our very highest and deepest thoughts and feelings are beyond utterance; the utmost that we can utter is much less than we inwardly apprehend; thus there is a valid justification for silent suggestion at this point alone, viz., the question of intensity.

If you do not feel that a silent treatment suffices, or if it does not seem real to you, then it is right and indeed necessary for you to employ oral or visual suggestion to render your work intelligible to yourself, and though it is impossible to discover (in all cases) how far a patient realizes a treatment, it is always imperative that whoever gives one should feel intensely the power of the treatment he or she is seeking to administer. Whenever you give a silent suggestion you must

make yourself realize its potency before seeking to impress another with its value, and this realization brings us to the need of *faith*, a word which always needs clear definition. Before you attempt to inspire a patient with confidence in the efficacy of your work or system, you must believe firmly in it yourself. Confidence is highly contagious at all times and in all circumstances.

When in Europe during the Middle Ages people believed unfalteringly in the efficacy of the king's touch, the Divine right of kings was undisputed. The king believed in himself as God's representative, and the people whom he touched regarded him as a divinely appointed messenger. Very likely, some certain king may have been a sickly and dissolute man, but the populace revered the kingly office, not of necessity its immediate incumbent. If they received no benefit from the king's person, they, by an auto-suggestive process, put themselves into a mental attitude whereby they became receptive to the universal healing elixir which, though omnipresent, enters into us and circulates through us only to the extent that we are open to receive it and place no obstacles in the way of its free circulation within us. All the absurdities and repulsiveness of mediæval medical practice were just so many props on which superstitious people leaned; these practices have their less offensive successors to-day in bread pills, colored water, hypodermic injections of warm water, etc., all of which are paltry external aids to suggestion and to concentration of thought upon the idea of health or harmony.

Silent treatment when carried sufficiently far becomes *absent treatment*, which is far more wonderful still than simply silent treatment and arouses increased scepticism in many quarters. How can you treat people you have never seen? is a very common inquiry, the adequate answer to which involves much deeper study of human nature than is ordinarily attempted. T. J. Hudson and a few other exceptional modern writers have written books in exposition of the method of telepathy, but for at least nine hundred and ninety-nine persons out of every average thousand explanations fail to elucidate the stupendous problem. Sir William Crookes's theory of brain waves and universal ether suggests a reasonable solution, but only one in the thousand is usually capable of following a difficult scientific interpretation.

We are wise when we are satisfied to begin with facts and then theorize upon them, in preference to starting with theories and then seeking facts to confirm them. It is an undeniable occurrence (frequently being everywhere repeated) that many persons distinctly feel and know much concerning what is occurring at a considerable distance from their material whereabouts. This knowledge is sometimes conveyed in sleep and comes in form of dreams and visions; but it often invades our waking consciousness and startles us at midday with its intense vividity. We do not know what to make of it until we have received confirmation of its truth through ordinary channels.

To attribute everything uncommon to either *imagination* or *coincidence*, as many people do, is to take a

simpleton's refuge in two unexplained words which leave the question exactly where we found it. In the strictly scientific usage of those words they may prove adequate, though in their popular acceptance they only afford refuge for an ignoramus. Imagination is mental imaging, and mental imagery frequently suffices to bring about marvellous and wholly unexpected changes in the physique which is in direct correspondence with the psyche which does the imaging. Coincident phenomena are merely events which are contemporary, and while it often happens that one person thinks of something at apparently the same instant with another, there may have certainly been the lapse of some fraction of a second during which intelligence has been flashed from one intellect to another. People who are in much natural sympathy with each other can often do the very best telepathic work together without any previous acquaintance or preconcerted arrangement; but where these necessary psychic elements are lacking, or present only in small degree, results are generally difficult and dubious.

Though we are not prepared to deny that there is a psychical side to everything, and that therefore those who employ physical remedial agents are doing some measure of mental good in many instances, we are never prepared to grant that the lower can do as much good as can the higher method; consequently we claim for spiritual therapeutic systems vastly more than for *materia medica*. Furthermore, as we cannot entirely dissociate intelligence from matter in any instance or

deny that spirit can and does pervade and permeate the entirety of the universe, we have banished such words as "insentient" and "dead" from our vocabulary. What genuine scientist is prepared to speak of "dead" or "insentient" substance if called upon to give a final analysis of his idea of substance.

The following Table of Gradation is found helpful by many students and may prove of service to all. The seven-fold expression of life is acknowledged by all students of Theosophy. The seven planes in Man, and in the Universe which contains us all, may be thus *literally* and at the same time *symbolically* stated.

- (1) *A.* Red. Mineral Kingdom or realm.
- (2) *B.* Orange. Vegetable Kingdom or realm.
- (3) *C.* Yellow. Animal.
- (4) *D.* Green. Animal-Human (seat of all earthly propensities).
- (5) *E.* Blue. Mental-Human (seat of intellectual consciousness).
- (6) *F.* Indigo. Moral-Human (seat of all moral aspiration).
- (7) *G.* Violet. Spiritual-Human (seat of intuitive perception of Divinity).

Octave. White. Perfect Unit. Divine Life. Universal. Infinite.

As it is both possible and profitable to introduce music and color into the objective as well as on the subjective side of healing ministry, we advise all students to make use of tones and colors according to their comprehension of tone and color significance; they will

thereby greatly add to their efficiency and ability to reach successfully great varieties of cases. If it be conceded that all the lower planes are simply fractional expressions of the higher, we can easily steer clear of every vestige of bigotry and intolerance, for it is as though one child could discriminate between only two sounds and colors, while his elder brother or sister could as easily distinguish between three or four or even a still larger number of notes and hues. If you have only one-seventh of something and your neighbor has two, three, four, five or six sevenths of the same thing, he can of course do already proportionately more than you can, but there is no reason whatever why you should not attain unto the same elevation in your own experience.

It may not be true that alleged mental methods of treatment are completely right ones, but they are more right than the lesser and lower methods which they effectively supersede. What the lesser cannot do, the greater does and does easily.

In the light of the foregoing, the student is prepared to take a rational survey of all methods of practice now in vogue and equally of those which, though once popular, have long since fallen into disuse. It cannot be that what was once a veritable healing balm is now worthless; but it is true that the confidence of the people is often transferred from one centre of activity to another. Thus schools arise and fade, but the good that is in them all abides perpetually.

This age being preëminently one of *renascence* and of

rediscovery, we are witnessing the steady rehabilitation in somewhat new garments of many an antiquated curiosity in the therapeutic as well as in every other field. Our wisest course must ever be to cling to the very highest we at present comprehend and still let our motto be forevermore, *EXCELSIOR*.

LESSON II

The Origin of Disease Metaphysically Considered

Subjective and Objective Causes

To simplify all that could be said on the origin and nature of disease so far as to condense volumes into a single word, it is only necessary to remember that *disorder* is the term universally regarded as descriptive of all unhealthy or abnormal conditions of mind or body. Order and health are one; disorder and disease are one also. Disease is not the polar opposite, but the contradictory of health. Active evil cannot be the absence, but must be the inversion of good; in like manner, disorder is not simply a negative condition, but is a state induced by the misuse, either knowingly or ignorantly, of some one or more of our faculties or powers. It is quite true that darkness is only the absence of light, and cold the absence of heat in many instances, but this is only the strictly negative side of a great subject which needs positively affirmative treatment ere we can so elucidate our position as to make it intelligible to the multitude.

Chemists speak of sixty-four primary substances or chemical elements (some declare in favor of a still

larger number), but no chemist, so far as we are aware, ever speaks of any one of these sixty-four or more primaries as being bad, evil, corrupt, or, indeed, anything other than good and useful. Still, we often hear of poisonous ingredients, and, further, of miscompounded prescriptions and of many mistakes made by inexperienced or careless pharmacists resulting in grave danger to those who are the victims of such mistakes. There need be no poisons in the world and there will be none when we have reached the long-promised Golden Age. But looking closer into the subject we are led to change the expression and say Golden State in preference to Golden Age, because *age* suggests a period of time just so near and just so far distant, while *state* conveys the correct impression of a condition to be reached, not by passing of time, but by our own intelligent activities. There is so much of truth in even the garbled forms of all chemical teachings which are accessible to the general reader, for, both figuratively and literally, transmutation is a word of mighty import and one which evolutionists even of the materialistic schools are not averse to using.

The ideal condition of the human body and of regenerated society is spoken of as the result of a transmutative process. The "old serpent" has been "taken up," and when elevated, can be no longer a rock of offence or cause for stumbling. Sin, sickness and death are said to have entered the world together, long ago in Eden, and when humanity is fully redeemed from the ancient curse there will be no more sin, sickness and

death. This is an extremely important point to emphasize, because, while there is very much of truth in the famous saying quoted by so many metaphysical practitioners, "There is neither sin, sickness nor death in real being," it is easily possible to confuse rather than enlighten, and at the same time to arouse much unnecessary antagonism in your theory and practice also, by saying that sin, sickness and death have no existence in the material universe.

It can never be necessary to commit a sin against charity, but such sin we are sure to commit if we persist in declaring that all illnesses are due to wilful infractions of Divine or natural order. The general confession in the Book of Common Prayer of the Anglican and American Episcopal churches contains a sentence upon which many avowed Mental Scientists have commented most adversely; but in our judgment such animadversion is altogether unnecessary if people would only stop to define the words and endeavor to get back of obvious expressions to the underlying thought of their authors. "We have done those things which we ought not to have done," coupled with the kindred acknowledgment, "We have left undone those things which we ought to have done," must lead logically to what follows in the general confession, "and there is no health in us." What can such a sentence mean? Rightly interpreted, it is by no means as irreconcilable with the idea of intrinsic human nobility as it may at first appear. Health means wholeness, perfect order, complete symmetry of mind and body; there can, therefore, be no

perfection so long as we are guilty of faults of commission or of omission, even though we may frankly state that mistakes and errors in judgment are not to be classed with wilful transgressions of the moral code.

“Sin is the transgression of the Law.” We talk vainly, ignorantly, stupidly, of breaking the Law. Once for all let it be known and accepted as a truism, that no one ever has broken or ever will, for no one ever *can*, break the Law, but whosoever resists the Law or throws himself even ignorantly against it gets broken. The Law violates its antagonist, but it is never violated. It is essentially necessary that we shall all see this plainly, for unless we see it we can have no comprehension of how it comes to pass that sin, sorrow, sickness, and all manner of distresses are in a world the substance of which is all good, pure and everlasting, the incorruptible expression of infinite and eternal Divinity.

The subjective, or interior, side of disorder must ever be its primary side; the objective, or apparent, physical symptoms which we commonly call disorders are not diseases, properly speaking, but only the results of final ultimates thereof. Doing and leaving undone are usually looked upon as altogether physical acts; offences and negligences which meet the external eye, or assail one or the other of the five animal senses. To do and to leave undone must be construed mentally, or we have no base or foundation for any moral fabric.

The Sermon on the Mount and all the Gospel teachings abound with forceful applications of the subjective theory of order and disorder. On the bright side we

are told of a poor widow who put two small coins into the treasury, and of her it was said she had contributed more than all they who had thrown in precious nuggets of gold and imposing talents of silver. On the dark side we are told that those who are in the love of any offence and commit it in their hearts are guilty of it.

Many people professed to be scandalized at the portrayal of "Lady Sybil" in Marie Corelli's "Sorrows of Satan," because the most awful portions of that amazing novel struck at the root of a corrupt tree and did not spare gilded infamy. Swedenborg had long before told us that a man is his affections, and that love or the will (the two being identical) must determine every one's station in the world of spirit. It is not pleasant to hear unpalatable truths, but why should truth at any time be other than palatable? If the law of the universe is such that Nature makes sewers and drains to carry off impurities, and brings forth scavengers to inhabit earth and air and sea, yea, and to dwell in human blood also, to remove abominations, what right have we to vilify the microbe, to execrate the pathogenic germ, or to curse bacteria?

All the attempted cleaning of the outside of our cups and platters is a wretched farce. We ought to be brave enough to face the music, and instead of taking refuge in inoculation or compulsory vaccination or lymph, or some sort of animal extract, we should cleanse the interior of our temples from all defiling thoughts; for by such means only can we cleanse our Augean stables and do Herculean work successfully. It is not

drinking, chewing, smoking or aught else external which does the most vital injury to the community; it is the mental state back of these foolish, ignorant and often harmful practices that needs to be attacked and overcome.

Occult science is a marvellous eye-opener, and every true Gospel preacher is a genuine occultist, for occultism deals with causes before it seeks to tamper with effects. We must be clear upon the most vital of all points, viz., the supreme importance of the inner life of thought, emotion, imagination and desire as the source whence all external conditions are either wilfully precipitated, or automatically projected. "Out of the abundance of the heart the mouth speaketh" and "As a man thinketh in his heart so is he" are two rigidly scientific statements. Directly we understand that *heart* stands unmistakably for the centre of feeling, no matter whether that centre be literally or organically in the brain or in the heart, we grow clear on the subject of our affections.

Speaking physiologically, we do not hesitate to say that the brain is the entire body in miniature, and that from it as a complete centre and from its various sections as sub-centres every part of the widely extending organism, even to the points of the extremities, must be supplied by constant inflow of vitality. Whatever deranges the affectional centres in the brain induces degeneration of the heart. Thus, all heart difficulties and dangers are primarily traceable to disorderly or repressed affections. It is indeed difficult, though not

impossible, at the present day to trace every local or functional aberration in every person to some specific mental discord in the psychic and thence in the physical love-centres of that particular person; but to the inner eye of the penetrative seer, these are only two broad generalizations, possible when we are seeking to account for manifest abnormalities.

At the beginning of this lesson, we drew attention to two kinds of evil. The negative sort may be dismissed as simply absence of good; the positive variety being inversion or perversion of good. Timid, easy-going people whose favorite motto is apt to be, "Anything for a quiet life," are certainly not very much addicted to gross mental vices, *i. e.*, they are not generally avaricious to any great extent, nor are they strongly revengeful or vindictive. As a whole they live comparatively innocent and harmless lives, so far as their own volitional conduct goes. But extreme timidity being in itself a vice — even though largely a negative one — these weak-minded, weak-willed, easily-led persons are, in consequence of irresoluteness, easily led to do dastardly deeds at the bidding of those stronger than themselves. Such persons are constantly yielding to something closely akin to adverse hypnotic or mesmeric influence, often to influences unknowingly exerted upon them.

Contagion and infection are two words of extremely extended application, and it is with the mental side of the meaning of these terms that the student of mental healing has practically to deal. Affections are always primal causes, and though no one may be in the affection

of a physical malady, *i. e.*, no one may desire to suffer from a painful illness, thousands are in love with the errors which induce physical disturbances, though totally ignorant of the connection between their loves and the effects thereof.

Among mental states which lead to disastrous consequences, the love of ease at the expense of right is extremely common. Suppose, for example, that we are secretly and silently indulging some thought of unkindness or encouraging some jealous feeling toward a neighbor, we may be, all unconsciously to ourselves, rendering ourselves liable to the contagion of a disorder which first enters the world as a direct result of erroneous affection we are entertaining. Were we to cast out that base feeling and entertain a diametrically opposed impulse, we should thereby so transform the plastic substance of our bodies that we should become super-susceptible, or immune. The disorderly condition of the atmosphere in our immediate surrounding might continue, but we should be no longer in correspondence with it, having passed into a totally different realm of correspondency. We can never afford to be unmindful of Swedenborg's masterly declaration, "Thought gives presence, love yields conjunction." We are conjoined only with what we love, but we are in the presence of whatever we think about; thus are we continually bringing before us mental images the exact reverse of what would be well for us to imagine.

To counteract these unpleasant and hurtful images it is necessary to gain a degree of control over imagination

and memory seldom attempted because rarely believed possible. Memory and imagination are largely inseparable; they are companion faculties, though it may of course be argued that memory deals altogether with retrospect, while imagination is continually looking forward. Though we may have weakly yielded to many unwholesome impressions in the past, or up till now, we are under no sort of necessity to go on yielding to similar impressions from now onward. To-day is always an accepted time. We can reverse our mental pictures and gain new power over the contents of our mental art galleries, and this we must do if we would enjoy health in the future which we have not enjoyed in times past.

No one really believing that disease is necessary and inevitable can make any progress toward effectually vanquishing it until he has come to take an entirely reverse view of human possibilities. Just so long as we live in what Fletcher and other useful writers have called "fear thought," we shall be liable, at any time, to suffer from unknown and seemingly accidental causes; but directly we have come to a realizing sense of our ability to choose whether we will subject ourselves to floating influences, we shall begin to take our health into our own hands and commence steering our barks where formerly we allowed them to drift with the current regardless of whither the stream was flowing. We must first get on to the solid rock as concerns right affection.

Our second great step will be to get on to solid

ground as concerns our expectation. Will first, understanding next in order. We will take it for granted that every reader of these lines sincerely wishes to enjoy health in the fullest meaning of that majestic word, but how few (if any) of us know, to any great extent, how to gain possession of this inestimable boon. We have been so long subject to erratic influences from all around that chart and compass in our own hands is quite a new experience.

We first close the door against disorderly interior influences by opening our inmost selves to those particular interior goods to which the evils we desire to be delivered from are diametrically opposed. "Whatever things are excellent, think on these things," and we must add, think definitely on that particular excellent thing which, in your present crisis, you feel you stand most in need of. Though it is quite true that we are not irredeemably conjoined to errors we do not love, we are held often for a long time by the fascination of fear in close presence with what we hate.

It is never safe to advise young students or any immature persons to contemplate disorderly conditions, thereby endeavoring to lock them down. All really safe advice concerns the strictly affirmative side of mental practice. Meditation on a desired goal helps us toward that goal, while fear of not reaching it prolongs our journey thither and causes us to wander with uncertain steps in a howling wilderness. Though it is always highly essential to thus generalize upon the topic of mental causation before proceeding to particulars, it is

quite natural that if particular aspects of so great a subject are omitted, students not unreasonably cavil at the omission.

One of the chief difficulties at this late day in human history is to trace to-day's sufferings to a far yesterday's transgressions, and particularly is this the case when, as often happens, a most amiable, sweet-tempered, pure-minded person is afflicted with some chronic distemper which rigid sticklers for the law of correspondence cannot but attribute to some offensive form of sin for origin. Deafness, blindness and a host of other afflictions, both partial and complete, acute as well as chronic, must have originated, according to Swedenborg and other seers, with some wilful turning away from Divine love and wisdom. But these estimable people who are now suffering the consequences of this ancient deflection or original sin are in no sense wilfully opposed to truth and goodness and are in no way desirous of turning away from inner light and heavenly music.

Here we confront the tremendous problem of heredity, with which all the sages of the world have wrestled, and with which many a conscientious philosopher is struggling still. "Parents have eaten sour grapes and children's teeth are set on edge" is a biblical metaphor often quoted; but is it right that this should be even if it is the case? This is a very solemn question continually being raised, and to answer it is no easy task. The whole justification for the theosophic doctrines of karma and reincarnation seems to lie in the claim that they and they alone can settle this problem. Annie Besant's

“Ancient Wisdom,” Sinnett’s “Growth of the Soul” and many other books written in similar strain enter elaborately into these questions, and to many minds they approximately answer them.

Granting now that the theosophical solution of this immense problem may be the true one, the query next presented is what should be our attitude toward the effect of our sins committed in previous lives supposing we are now paying a penalty for them. Here let it be interjected that all consequences must be regarded as educational and remedial if we would deal equitably with ourselves and others, and justice to one’s self as well as to others is a necessary virtue. If I am reaping what I, in company with others, have sown, if I belong to a certain family of souls, and I and my companions are reaping the direful effects of false and foolish sowing in a scarce remembered past, what must I do to change the current of tendency and so grasp hold of the reins that, instead of being driven henceforth by “adverse karma,” I may become a maker of excellent karma for my own and others’ reaping in time to come?

Here mental healers score their completest philosophic victories, for it is only through a clear understanding of karma, or the law of sequence, that the “golden mean” can be reached, and a doctrine promulgated which, while steering entirely clear of the dangerous rocks named pessimism and fatalism, refuses to deny any demonstrable fact concerning heredity which science and experience may reveal. As there are distinctly two of every one of us — a higher and a lower self — we can

safely say that we inherit on our lower side what cannot possibly reach us on our higher. It being useless to deny the temporal existence of weakness and errors on our earth-born side, and it being the height of folly to mourn over aught that is irrevocable, the true healer sets to work to direct the mental gaze of all who are in any way afflicted, from past to future, from dust to spirit, from carnal to celestial.

We are at our highest and best incapable of sinning or desiring sin. Sickness and death — fruits of error — are only ephemeral vanities, real to that sense which perceives them, but unreal from the standpoint of the soul, which is above them. Sunrise and sunset are appearances on earth, but they are non-existent phenomena to that astronomical perception which transcends immeasurably the view-point of the terrestrial beholder. In like manner, all dust-born afflictions are of the old Adam only, and being peculiar to the transitory sense-nature of humanity, they *do not*, for they *cannot*, invade the sanctuary of our real being. This is not speculative idealism, but a practical foundation on which to raise a rock-based temple of abiding knowledge.

Suggestion is impossible unless there be one who makes a suggestion and one who receives it, and as *auto-suggestion* is a very general term at present, all who use it intelligently are bound to practise according to premises already laid down in this lesson. I speak to myself. I who speak am a spiritual entity; the self spoken to is a subordinate who must be made to carry out the commands of the superior officer.

In the true order *versus* disorder of human expression, the essential will is the general of the industrial army; intellect is captain, while the obedient soldiers are all the propensities included in the lower self. It is in the middle region of intellect that false beliefs are centred, and they must be driven from their entrenchment there, in order that there may be no further consequence of their presence in the flesh. Good will must act through right understanding. False belief is the cause of innumerable ailments the existence of which is totally opposed to the desires of the proper will.

We inherit beliefs, tendencies, liabilities, everything, in short, but disease itself. This inheritance is a fact, and as such it has to be met and dealt with scientifically. How shall we then set to work to eradicate tendencies which need eradication, and to conquer weaknesses over which we must rise victorious unless we are weakly submissive to an adverse fate which will crush us unless we conquer it? A distinguished London physician has told some ladies of our acquaintance that some children are "demons in the womb," and by so saying has greatly disturbed some sensitive people who are altogether too ready to accept pessimistic utterances without the necessary "grain of salt." The ancient tale of Jacob and Esau declares that twin brothers fought before their birth and were bitter antagonists through the greater part of their lives, though they at length became friends.

We must not ignore the fact of disagreeable tendencies when engaged in scientific reasoning or philosophical

discussion, but the one altogether right way to effectually dispose of difficulties is (while admitting their transitory existence) to affirm bravely and persistently our own inherent power to overcome them.

There are three great classifications of disorder: First, disorders arising from hereditary taint and weakness; second, disorders due to our active follies in the present existence; third, disorders springing from weak and careless submission to the beliefs and conditions of people about us. If, in consequence of your own mistakes in a previous life, or because of the follies of your parents or remote ancestors, you are beset with weaknesses and burdens which threaten to overwhelm you, you should at once brace yourself for the occasion and, while acknowledging the fact of your immediate environment, laugh in the face of obstacles, and tell your difficulties that you are here to vanquish them, not they to conquer you. If this attitude be taken toward all distressful surroundings, the whole subject of karma and heredity ceases to terrify or dishearten you, because you are now in the victor's instead of the slave's position of thought.

There can be no greater mistake than to oppress yourself with the burdensome thought that because "such is my karma," I must therefore bend my back to a constant burden and allow fresh troubles to be heaped upon me. From whatever side one is most disposed to view this most complicated subject, it is always necessary to declare that some real good is being worked out for yourself and others through the direct agency of the very

conditions in which you are this moment placed ; but the outworking of this good is to be accomplished by heroic rising above these obstacles, never by weak submission to them.

If one member of a family has inherited a dipsomaniac and another a consumptive tendency, it is useless to tell the drunkard that he can conquer his weakness, but his consumptive sister must of necessity succumb to tuberculosis. The intelligent Mental Scientist must say plainly to so afflicted a pair, " You can both conquer." It would be a good exercise for one to treat the other. Let the brother suggest to his sister that her lungs are strong and her entire breathing apparatus perfect, while she suggests to him that his will is quite sufficient to conquer the temptation which is still assailing him as a member of a family into which that particular sort of weakness has gained an entrance.

We must forget, *i. e.*, forego our connection with the past and affirm our instant relation with omnipresent goodness so as to vanquish hereditary tendencies of downward grade. *You are now able to do as you please* is in itself a powerful and highly useful suggestion both for silent and oral usage. Sickness brought on by our own active indiscretions can be conquered in a precisely similar way, and it is becoming increasingly clear to all practical mental healers that the attitude to be taken toward all weaknesses is virtually the same. It helps many students to be told that we never treat diseases, but we speak to human beings and suggest to them their ability to live the best lives they wish to live henceforth,

and as they set new causes in motion, new effects will of necessity follow.

We find that everywhere the prevalent desire is to be in the fashion and to imitate others, but the vapid thought behind the idiotic saying, "Oh, anything for a *quiet* life," is a most fertile source of manifold disasters. To be healthy in the present state of society one must be in many respects decidedly unfashionable, just as were the Jews of Europe, during the Middle Ages, who enjoyed remarkable freedom from plague in its most virulent forms when it mowed down anti-Semitic trucklers to base prevailing customs like chaff before a whirlwind.

It is absolutely essential to health that we should steer clear of all those silly practices and inane beliefs which cause even the school-boys of the present period to be characterized as "bundles of nerves." Neurotic distempers are the most prevalent of all classes of diseases to-day, and shattered nerves are almost entirely due to a pitiable lack of honorable self-assertion. *Be yourself and forget your grandfather* makes a good adage. "Think not to say within yourselves, We have Abraham to our father." Why not, seeing that Abraham was so excellent a man? Because we have all one Father, and until we understand what it is to acknowledge practically the universal parenthood of Deity, we shall flounder about in the miry ditch of inherited and contracted disorders.

Such diseases as are commonly attributable to outside influences which occasion accidents, etc., are seemingly

in a position by themselves ; but even these do not baffle the teacher of mental therapeutics, for though it be an obvious fact that people slip, fall, and break their bones at present, therefore surgery is still required ; not only will mental treatment prevent and subdue inflammation and greatly accelerate recovery, but as physical falls are in a last analysis clearly traceable to mental unsteadiness, all education which tends to help people to a state where they will prove firmer, more self-reliant, perspicuous and individually stronger, cannot fail to save them from numberless so-called accidents otherwise unpreventable. Mental Science can make no progress among people who are wedded to idols, or too lazy to do any thinking of their own. Palliative mental measures can generally be employed ; pain can be relieved by the most rudimentary phases of mental treatment, but it will return unless the patient is educated to understand that his own thought in the future must be higher than in the past.

It is surely meet for all intelligent people to reason thus with themselves. The same cause invariably produces the same effect ; therefore, if we continue thinking as our forefathers thought, we shall perpetuate and propagate their limitations with attendant and consequent sufferings ; but if we change our rate of vibration, re-polarize ourselves inwardly and thence outwardly, we shall set a current of force moving in a new direction, and though always reaping as we sow, our reaping must be different from what it formerly was because the seed sown now is of a fresh variety.

If it be claimed (as it often is) that climate and many other external influences induce disease, and that these agencies are beyond our control, we have only this answer to give: Climate will treat us differently when we take a new mental attitude as regards it. Many people to whom London fog in November had always been a serious menace have, in consequence of their acceptance of the fundamental proposition of Mental Science, so changed their own susceptibility that they now thrive where they once languished. The same remark applies equally to heat, cold, rain, surrounding activities, noises of all descriptions, and the company in which one may be compelled to move.

Change your attitude toward conditions and they are changed toward you. Then will come, in due course, yet higher changes for you, and you will eventually create your own environment through further understanding of the Law.

LESSON III

Positivity and Negativity ; Self Control and Self Poise ; Truth
and Holiness or Wholeness

IN this lesson we will endeavor to set at rest a question which has long perplexed many who have been adversely influenced by one-sided statements concerning positive and negative. Every magnet, as we well know, must have two poles — positive and negative. Therefore, as both are essential to the constitution of a magnet, it would be manifestly absurd to call one good and the other evil. They are alike good, but their functions are radically different. By means of our negative pole we draw into ourselves whatever we absorb and eventually assimilate, until it becomes a portion of our mechanism ; by means of our positive pole we exercise jurisdiction or command over the forces of existence which are all around us. Were we altogether positive we should be so enclosed in a wall of contracted selfhood that nothing could approach us to hold any converse or communion with us ; and were we altogether negative we should be such a bundle of ever-fluctuating impressions as to lack everything worthy to be named self-conscious individuality. Attraction and repulsion

are terms commonly employed in this connection, but in consequence of the disagreeable associations connected with the second word, some Mental Scientists have eliminated it from their vocabulary as a word of misleading and pernicious import. We confess to no liking for it, and considering the thought generally attached to it we can well wish it good riddance. Just as *operator* and *subject* (old mesmeric terms) are set aside by modern suggestionists in favor of the much better and far more expressive terms *sender* and *receiver*, we can well afford to dispense with attractive and repulsive, and substitute receptive and distributive.

We are all properly pupil teachers, for we learn while we teach and teach while we learn. Influx and efflux are necessarily corollary and we must inspire and respire continually. To give and to receive are equally necessary and desirable, for in a final analysis of reception and donation we cannot continue to give unless we are perpetually receiving; neither can we continue to receive unless we are constantly giving forth. There is nothing niggardly in a true view of life. There is absolutely no advantage accruing from stinginess or parsimony on any plane of life's innumerable expressions, therefore we must overcome the false beliefs and weakening fears which have so long oppressed the race concerning fatigue, exhaustion, loss of vitality, etc., etc. It does many people immense good to meditate alone and earnestly upon the significance of "twelve basketfuls of fragments" collected after a large multitude had eaten to their full capacity, according to a delightful Gospel

story. Earth, air and sea contain illimitable wealth; nature is boundlessly opulent, and though it is wise to be economical, it is never right to be stingy and afraid. Economy of strength means consecration of energy. All force is good in itself, but good accrues to us perceptibly only to the extent that we use wisely such amounts or measures of force as are now at our disposal. On the one hand we are continually dependent upon force external to ourselves; sunshine, air and soil are typical examples. On the other hand we are hourly under the necessity of acknowledging inherent capacity within ourselves which enables us to become harmonically related with universal environment.

There are two schools of philosophers now addressing the public, the one insisting that we must place dependence solely upon Divinity without, the other contending that we should think of Divinity as exclusively within. These two half truths need cementing into unity, and until they are cemented we shall have no philosophic system which can adequately explain the facts of existence. The seeds buried in earth unfold from within and accrete from without; fruits and blossoms are results of this dual action. Let each individual contemplate an entity as a twofold being whose negative pole should always be turned inward or upward to receive, while the positive pole is turned downward or outward to impart. We are all living in a middle region; there are influences from above and from below continually besetting us. To those above we should stand as pupils, to those below we should act

as masters. Right polarization is essential to holiness, wholeness, or health, which are three words of identical import. Hyper-sensitive people are unduly negative; stubborn and stupid people are unduly positive. We must deliberately set to work to polarize ourselves according to our will, affirming with conviction, "I am negative to that alone to which it is my will to be negative." Then take the opposite affirmative which is equally expressive, "I am positive to all toward which it is my will to be positive." These two asseverations, if faithfully persisted in, will prove of intense talismanic power. Knowing, as we do, how many highly nervous and delicately organized people find what they call their "mediumship" a burden to them, but knowing also that sensitiveness in even an extreme degree can be directed so as to prove a priceless blessing, we are willing to encourage its scientific exercise while protesting against its promiscuous abuse.

The greatest drawback to success in self treatment for the vanquishment of unhealthy limitations is found in the deep-seated belief of multitudes that *will* carries with it no adequate or commensurate ability to carry its purpose into effect. How very often people are heard to say, "I would if I could," when the true statement is, "I will and I can." The former saying is a pitiful and most illogical, as well as a thoroughly depressing, confession of imaginary weakness. The latter is a strong, wise affirmation rooted in intelligence and capable of bringing forth the most desirable effects. People need incessant drilling on the genesis, nature and ability

of their own will, and unless teaching is given in accordance with the radical inculcations of Mental Science in this respect, all such expressions of self-government or self-control are windy utterances bereft of all logical consistency. I can only control myself to the extent that I perceive that I and myself are two; *I am I* and *it is mine*. If I am superior to it, I may control it, but apart from a clear distinction between *it* and *me*, self-control and all kindred terms are practically meaningless, and to a great many people they are meaningless just because a failure to discriminate between the higher and lower planes of our humanity. Holiness, which is equivalent to wholeness, signifies symmetry, equilibrium, or equipoise; thus the true synonym of holiness is harmony, and with this again health is synonymous.

It is difficult for some students of medical literature to reconcile apparent contradictions such as "mortal minds" in conjunction with the trite saying that there is but one mind in reality, even Divine Mind. "Changing intellectual state" is a far better expression than "mortal mind," and one far more easily comprehended. Intellect occupies in all of us an intermediate realm between the plane of intuition above and the realm of sense below. Our reason is amenable to influence from both sections of our spiritual anatomy, for it is clear to all thinkers that we can reason upon what is submitted to us intuitively and also sensuously. It is intellect which goes astray and needs curing or restoring to the righteous path. It is intellect also which needs training or disciplining so that it may become submissive to

direction from above and capable of exercising authority over all below. We take it for granted that all our students wish to know truth and do right, but we cannot admit that so long as people are suffering from error they are walking in the way of rectitude. With wilful sin we have nothing to do in mental practice, as all questions exclusively pertaining to theology we leave outside our practice.

Having settled the ground between ourselves and our students regarding the ground legitimately and necessarily covered in mental practice, we invariably seek to set all doubters straight as regards the power vested in themselves for conquering all such ailments as they can be brought to see are clearly results of erroneous judgments by no means synonymous with wilful sin. The Golden Rule must be obeyed on three planes before we can demonstrate healing power suggestively and successfully. The entire reading of the Rule is: Think, speak and act toward every neighbor precisely as you desire any neighbor to act, speak and think toward you. There can be no legitimate self-control so long as there is any lurking desire to control others, and it is at this special point that many good-hearted people need instruction most. Every soul must find heaven for itself, and no one will ever find it so long as he is bound in slavery to the diction of a foreign will. "Do as I tell you" is a despotic order which, whenever obeyed, weakens and impoverishes even the person who performs a *right* action from so mean a motive. A great deal that is called rebellion in children is little more

than reasonable self-assertiveness, and it cannot be long before parents must be prepared to adopt entirely new tactics with their children or else witness parental authority vanish into naught. Whatever is right is reasonable. Foolish fanatical commands which owe their origin to arbitrary caprice or love of despotism can never commend themselves to reason or sense of right in any one, consequently the most furious refusal to submit to a peremptory order the justice of which cannot be shown amounts to something entirely different from any species of sheer waywardness which might oppose a reasonable suggestion or request. Why should one soul seek to dominate another when all souls are potentially equal? If some are more highly educated or more perfectly unfolded than others, it is clear that the office and function of *teacher* is a lawful one, but the true teacher is never aggressive or harshly authoritative, but calm, logical, demonstrative, and ever desirous of proving to the pupil the truth of whatever he may declare. We cannot be self-poised, self-regulated or self-governed until we are completely free from the tyranny of submission to outside force. To coöperate should be ever a delight, but to submit must always prove a weakness. The true mental healer states the great truth involved in the abrupt and seemingly insolent words, "I'm as good as you are any day," in much pleasanter language, thus: "You are as good as I am any day."

The two forms of this one idea are simply two aspects of the primal truth of human solidarity. Too many

people fear to trust themselves or exercise any judgment of their own, while they readily take advice from others who are certainly in no way superior to themselves. "Dare to be a Daniel, Dare to stand alone, Dare to have a purpose true, And dare to make it known" is one of the finest exhortations embodied in any literature. It is the daring to stand alone which is the key to all noble achievements in every conceivable line of occupation. All the distress occasioned by abnormal psychic experiences is fully preventable as the lesson of self-control is learned and put in practice; and in these days when all psychic questions are intensely to the fore, it is clearly incumbent upon all mental and moral healers to point out the path of safety as opposed to that of danger in pursuit of psychic knowledge. To the calm dispassionate logician there can be no sort of agreement between the idea of delightful and always welcome psychical experiences, such as intercourse or intercommunion between loving friends, and anything coercive, such as arbitrary control or dominating obsession. Individualization of character and furthered strength of will cannot possibly shut one off from intercourse with one's beloved friends whether in this world or any other; but it must certainly prove a panacea for those myriad mental ailments which are chronically associated with neurotic persons who are sensitive enough to be mediumistic but are not balanced enough to have their own say as to the sort of relation which shall subsist between themselves and unseen influences. The great need of polarization is never more strongly

felt than in cases where undue nervous excitement or degeneracy accompanies the sensitive temperament. Mental healers can and do effect wondrous cures where harmonizing is most required, and so far as future exemption from old-time nervous ailments goes, there is nothing else that can possibly take the place of scientific (not hypnotic) mental suggestion.

As health cannot be conceived of apart from harmony and wholeness, it is always incorrect to single out any one element in human nature for special eulogy, and it is positively mischievous to teach that any ingredient in the entire human composition can ever be anything other than intrinsically good. Such phrases as "bad temper," "ill health" and many others in common vogue can never be employed by people who have attained to any large degree of mental insight, because they suggest radical misconceptions regarding the very essence of the universe. *Badly tempered* and *out of health* are permissible sayings, because they express intelligible and not irrational ideas. *Well-tempered mortar* is a good expression, as temper is whatever modulates. Where we are wisely tempered we are well-modulated individuals, and being such we are healthy, harmonious and happy. There is no use in beating around the bush and patronizing in a half-hearted way theories we cannot consistently endorse; far better is it at all times to come out strongly in advocacy of our extremest views and let our neighbors understand once for all that we employ a terminology of our own to express our sincere convictions. We find in ever-increasing

measure the paramount necessity which now exists for employing a distinctive and thoroughly affirmative phraseology in mental treatment, no matter whether particular treatments are given silently or aloud.

The old system of denying away diseases by negative formulas has been carried much too far; we should now be glad to see it entirely superseded. We cannot possibly help people into healthy or harmonious states by suggesting to them what is adverse, even though we are ostensibly denying the power or even the very existence of the enemy. If there (in reality) be no foe, why name the illusory demon? If the real object in treatment is to establish a condition of concord, why give a thought to discord and suggest its presence by denying it? Single words are often all-sufficient formulas. Strength, courage, peace and many other simple words are, in our experience, amply sufficient to suggest and thereby to induce the exact mental attitude which must be established prior to a subsequent ultimation of order in the flesh, and finally in our surroundings.

Let all who wish to profit by concentrative and meditative exercises select a word or a brief expressive sentence and hold it steadily in thought until a feeling of repose or exhilaration, as the special case may demand, has resulted therefrom. If objective suggestion is a help, we are acting well within the limits of beneficial suggestive treatment. If we map out in any pleasing or artistic form the idea, we are seeking mentally to grasp and retain. A picture, a statue, a motto, or indeed anything convenient for the purpose, may serve as

an introductory aid to mental imaging, and so long as the image portrays nothing contrary to the idea suggested by the will, you have *carte blanche* to select your own images. A statue of the Belvedere Apollo is sometimes used as an introduction to a lecture on anatomy and physiology, because that perfect Greek type of human symmetry represents the human frame in glorious natural perfection. Imperfection, except in a case of evolution from an incomplete to a ripened condition, is utterly pathological, and being so it must never be mapped out mentally or physically if it is our sincere desire to do practical work in the humane direction of establishing peace where war is now rampant, no matter whether our definite field of action embraces international arbitration or is confined to the much narrower domain of a single human organism as a starting point.

We would gladly demolish all ugly pictures and all hideous statues, and very gladly indeed would we burn up all hideous photographs and destroy all books and papers which contain almost nothing but harrowing accounts of misery and crime. No possible good is ever done by having a portrait of yourself at your worst to look at privately or exhibit among your friends; but a picture of you at your best may be a source of elevation to yourself and others. Paintings which show forth some of the visions of Dante while dreaming of an Inferno should never be encouraged as mural decorations, but the beautiful Beatrice and many scenes from the same author's entrancing visions of Paradise may be profitably selected to adorn the selectest home.

There is no work so ethically remunerative and none so truly advantageous in an all-round sense as that of suggesting harmony by first establishing it in your own thought-sphere as a tangible reality and then compelling outward things to assume a like complexion. As to how this rightful mental imaging produces correct external conditions ultimately may provoke much earnest questioning, and to the consideration of this most fertile and fascinating scheme we shall give special attention in the next lesson in the present series. Inward poise we must first establish, assured that outward harmony must perforce ensue.

LESSON IV

The Power of the Will

Divine Realization in Maintaining Health

THOUGH volume after volume may be written concerning Will Power and its immeasurable potency, this subject is essentially inexhaustible because will and love are identical. We instinctively declare love to be the creative power throughout the universe, then when reason supplements instinct in our unfolding consciousness we begin to think out an intelligible definition of an axiomatic truth. Love organizes everything that is organized, and love and will are inseparable. We cannot even imagine one as abiding without the other. Will power is love in action. Love is the source; will is the radiation or emanation from that source, and, being its direct expression, must be of the same nature with it.

It is absolutely necessary to the student's progress in Mental Science or a true psychology that the intellect should be completely delivered from those false beliefs concerning will which cause multitudes of honest though misguided people to struggle against their own wills, thereby rendering themselves wretchedly

inefficient in nearly all directions. It is, if possible, even more important to protect children against those same errors which cause parents and teachers (who are often sadly ignorant) to endeavor to break the wills of the children whose education is entrusted to their charge. We hesitate not to loudly affirm that no one who is so misguided as to attempt to break a child's will has developed even the most rudimentary qualifications for guarding and training youth. The stronger the will a person enjoys the firmer and more resolute that person assuredly is. It, therefore, inevitably follows that strong-willed people cannot be so easily driven as the weak-willed; but though they cannot be forced blindly, they can be lovingly and intelligently brought to see the most excellent paths and to walk in them with the full consciousness of rectitude and freedom.

It is continually asserted that every human being is in possession of two wills — one Divine, the other human. We take no radical objection to such a statement provided it is not followed by the absurdly pessimistic saying that of those two wills, one is good and the other evil. Such a declaration is totally unfounded, though, like all other fallacies, it undoubtedly originated with the falsification of some cardinal truth. The Eden allegory, or some similar story, is to be found in the sacred books of every clime and nation, and this universally disseminated story does truly set forth in pictorial imagery the varied elements which enter into the constitution of every human being. The figurative tales of the Orient are all couched in poetry and symbolism,

and were never taken literally except by people far removed in distance, habits of thought and ways of life from Orient scenes in which the narratives originated. The serpent is the oldest symbol of matter, or the entire sensuous or outwardly objective plane of existence, therefore it inevitably figures very prominently in old mystical and occult writings. To "take up the serpent" is to accomplish the Rosicrucians' *Magnum Opus*, or work of transmutation, and if the serpent is to be uplifted by all initiates, it must necessarily be confronted by every candidate for hierophantic honors.

In every one of us there are two wills, the higher of which is permanent, the lower transitory. It is in the highest or inmost of his being that man is one with God, *i. e.*, of the same nature with the Infinite. Every human being is an embryo divinity even in his present seemingly low condition of terrestrial embodiment. All the greatest works accomplished by the seers of the Orient have been performed by power of the higher will acting through the prepared channel of illuminated understanding. It is essential to our subject to remember that we act *from* the seat of our affections (will) *through* our understanding (intellect).

Every human being seeks good, and good only. "My soul is athirst for God, even for the living God. When shall I come to appear before the presence of God" is the universal soul-cry of the race, but though the deepest desire of every human being is for the one true living God, there is so much misapprehension in the realm

of unfledged or fettered intellects that, though the primal love or root desire is identical in all, there is no approach to unanimity or concert of intellectual action until the outer mind, which is the medium through which the real entity acts, has become far enough unfolded and clarified to permit of the essential will making its way out into perfect exterior expression. "Ephraim is wedded to idols" is a very expressive definition of the average intellect. False beliefs or mental misconceptions do not eradicate our fundamental love and search for truth, but they serve as barriers between us and the acceptance or realization of the very good we inwardly desire.

To confound will-power with obstinacy is to fall into a most egregious mistake, for there is no relationship whatever between the two. Another fallacy very widely entertained is to the effect that *will* is a combative or destructive force, consequently it is supposed that to be very strong willed one must prove highly belligerent or pugilistic, and upon the basis of that fallacy there have been upreared many foolish and iconoclastic systems of so-called healing in which dangerous denials instead of invigorating affirmations have formed the staple. There is nothing whatever warlike in genuine *will*, which is a strong, beneficent, pacific force of unlimited attractive energy. Will attracts to itself that which it woos and draws by persistent expectation.

Will and faith are comrades, but will and strife are aliens. It is always a pitiful blunder to try and knock

down obstacles, because whenever you oppose anything you waste your own strength and supply your adversary with your vitality as a weapon to use against you. Those who really *know* something of practical occultism are fully acquainted with the deep scientific lesson couched in the familiar Gospel words, "Resist not evil." We must, of course, complete the sentence and drink in the vital importance of "Overcome evil with good" before we can successfully perform a work of healing, but onward and upward steps have to be taken one by one.

The first step for most people is to disabuse their minds of the possessing fallacy that in order to be strongly wilful and, therefore, successfully operative in any line of work we elect to pursue, we must seek to batter down some formidable obstacle. Picture to yourselves a central microcosmic sun at the very centre of your own organism, either at the centre of the brain or at the solar plexus (the great ganglionic centre back of the abdomen) as you prefer; or, still better, picture to yourselves these two central luminaries electrically united and see one of them radiating its brilliance effluently through the entire brain, and the other emitting light which circulates to the extremities of the hands and feet, and envelops the entire surface of the frame with a soft, luminous sheen of aura. Then further picture forth the radiant beams of this aura passing far beyond the confines of your personality till they connect with whatever you specially desire to be united with. This exercise is always intensely helpful and

highly beneficial provided you resolve to thus unite yourself with what is pure, wise and holy, either on this planet or in some other sphere.

Another very profitable exercise for those who engage in visualistic meditation is to see yourself surrounded with a perfect sheen of aura like unto a crystal mirror or a sea of glass, and in that bright environment of yourself behold the state or object you particularly desire to realize.

We give a needed warning to those who make the mistake of thinking they have a right to will other people to do as they desire. Such a course is altogether unlawful, as it savors of a crafty endeavor to subjugate the will of another, and being contrary to the perfect law of liberty enslaves in the meshes of coercive psychic influences whoever undertakes to practise it. It is always true that we must grant to our neighbors the same amount of freedom we claim for ourselves, or we cannot officiate successfully as liberators of ourselves or of our brethren who are in bonds.

Once having fully established the idea of *Will* as a magnet of illimitable ability and irrepressible activity, we shall be ready to consider practically the doctrine of spiritual conjunction. Almost all Spiritualists persist in speaking of guides, teachers and inspirers as "controls," and though we know there are many who use that term who are as much opposed to mental slavery as we are, we cannot justify the term as being expressive of anything like an ideal relation between the teacher and pupil, healer and patient, or sender and receiver of

a mental message. All the objection to so-called hypnotism arises out of a not unnatural fear of yielding to some one else's control. And as there is a wide difference between pure and simple suggestion and what is generally understood by hypnosis, we are glad to be assured that many eminent physicians in England, as well as in America, have taken ground in favor of simple suggestion and against what they call hypnotism.

One of the tritest of sayings wherever mesmerism is broached is that to succeed in mesmeric experiments a strong-willed operator and a weak-willed subject are necessary, and every one who followed the career of widely advertised mind readers in America some years ago heard very much about Bishop and other sensitives being seriously injured nervously by submitting to the strain of psychic experiments which involved the yielding of a weaker to a stronger mentality. The practice of genuine mental therapeutics is diametrically opposed to all coerciveness, and though it be a fact that in probably ninety-nine cases out of every hundred the healer has a more fully developed will than the invalid who applies for treatment, the entire trend of beneficent suggestion is toward emancipating and strengthening, never toward enslaving or coercing the will of the sufferer. Mental treatments, when fully administered, are directed toward the intellect in full accordance with the wills of the patient and healer who act in concert.

Whenever you seek to obtain an increase of strength or happiness, or obtain deliverance from any kind of mental or physical distress, you are apt to allow the

fallacy to dominate you that you cannot do the good and reasonable work you are wishful to accomplish. At this point the healer's will, united with his understanding (which may be greater than your own), comes to your rescue, and you are assured by the powerful suggestive treatment given you that you can accomplish whatsoever you will to do. *I will accomplish that which I will to accomplish* is an excellent model formula for self treatment. When you are treating others you merely change the pronoun in the sentence, substituting *you* or *we* for *I*.

The very highest act of will is its consecration to the noblest mission possible, that of blessing all humanity. Just as soon as people everywhere are brought to understand that it is through force of will working through expectation, burning as a steady, continuous, quenchless flame, that all desires can be fulfilled pacifically, wars will cease over all the earth. In the endeavor to heal it is always worse than futile to take up a resentful attitude either toward disease or the causes which are supposed to bring about disorderly conditions. Health is possible only as we dwell in peace and unity. We cannot be concentrating our attention steadily on the object of our supreme desire, and at the same time taking troubled cognizance of the annoyances and humiliations which threaten to prevent the fulfilment of our desire. One path or the other must be trodden, and no real progress can be made so long as we halt between any two opinions. Once fix in your thought-centre the idea of your ideal, then concentrate steadily and exclusively

upon reaching the goal you wilfully pursue, and because of that complete centralizing of thought and fixity of mental gaze, you will find yourself growing so strong inwardly and radiating so much spiritual and personal force that disturbances hitherto apparently insurmountable will dissolve as ice melts under the torrid beams of a tropic sun.

Will must never be confounded with aught that opposes itself to the Divine influx which is our perpetual life. To realize this incessant influx is to attain to a state where fear of inherited taint and subsequent sinfulness can no longer fetter us, because we live no longer in the past, but in the vital present. The will to be well, happy, prosperous and useful is normal, and belongs to our true spiritual being, whereas all foolish and pernicious desires, which we must completely relinquish ere we can enter into a true realization of our ties with all that is Divine, pertain entirely to the unenlightened intellect, or "mortal vision," as it has often been termed by Christian Scientists.

Many people invent a difficulty in the path of spiritual healing by starting with the false assumption that temporary conceits and vagaries of the intellect are centred in the *Will*, when they have in reality no lodgment whatever there. A true exposition of the matter leads us to perceive that intellect can be either beclouded or enlightened, and as in every case it serves as a medium of communication between the plane of *Will* and the plane of *Sense*, whatever darkens the understanding is comparable to a solar eclipse when the sun itself is

shining as brightly as though no dark object had come between its radiance and the earth. The real *Will* must be completely separated from its fictitious counterpart before we can give or receive true spiritual treatment, as all healing ministries must acknowledge coöperation of will *versus* competition of will.

If a person appears to take delight in some injurious indulgence, he does not take true pleasure in anything injurious, he merely believes through ignorance of law that he will derive some benefit or real enjoyment through a channel which entirely fails to connect with any spring of health or fountain of happiness. Regardless of whether your pupil-patient is yourself or another, boldly affirm that every human being really desires *good only*. Then proceed to treat yourself or the other thus: We all desire whatever makes for our best interest and naught besides; therefore, whatever fails to contribute to our true welfare is outside the pale of our real desires. We all love good and intend to harmonize with universal order. We are henceforth free from all illusions of belief, and unite ourselves wilfully with that alone which makes for righteousness.

We make no arbitrary rules for students to follow as to definite formulas to be employed, but we do declare that success in healing will always prove commensurate with a righteous view of human will and all pertaining to it. Humanity can only be impeded in its onward road to actualized nobility by the wretched heresies which present man to himself as an incarnate fiend instead of a bright archangel in process of evolution. We

are all Divine at the very core or centre of our being, and the more forcibly we declare in favor of our royal birthright, the sooner shall we escape from the clutches of disease, poverty, vice and all that prevents our happy usefulness. Divine realization necessitates faith in the following tremendous statement: Every atom in our entire constitution is good, and it is our quenchless, unalterable will that all atoms entering into our economy shall be so polarized that perfect harmony shall stand revealed. Divine life is our inmost; we receive life continually from a pure source, through a pure channel. Health is now our complete inheritance. Use such affirmations persistently as breathing exercises and reap most blissful consequences.

LESSON V

The Power of the Will and Divine Realization in Maintaining Health

THOUGH almost every one believes to a large extent in the power of Will, there is frequently a seeming conflict between the religious idea of obedience to Divine Will and the purely rationalistic conception of the supremacy of the human will regardless of a superior Divine Will. These two ideas, however, are not mutually exclusive or contradictory, though in order to understand their agreement we must at once clearly define what we mean by the terms employed. The essential will of all humanity can be justly spoken of as good, because it is reasonable and in full accord with general human progress. We cannot rationally conceive of a Supreme Being who wills the injury of any portion of the Creation, but we can entertain a truly exalted idea of the Deity when we endorse the fine affirmation of an apostle: "This is the will of God, even your sanctification." To sanctify means to make whole, therefore to heal, for by healing is properly signified that perfect development of the individual which leaves nothing to be desired in his entire condition. We may gladly

anticipate a time when there will be no sickness to cure, no crime to eradicate and no abject misery to relieve, but we can never think of a day when the work of education will have reached a final end.

Now, all children are born into a state of self-love in which they appear regardless of others; they are neither friendly nor unfriendly to their neighbors, for they think only of themselves and their own wants. This natural condition must in due season be outgrown, and when we begin to outgrow it we are conscious of a struggle, or conflict, between two opposing forces in our own economy. The universal story of Eden must have had its symbolic origin in this very real human experience; the serpent in us always urges upon us the supreme desirability of gratifying self regardless of neighbor, while the Divine voice, also within us, is continually urging us to seek the larger good of the social unit in preference to the smaller good of the personal unit. It is only while we are as yet unwise that we imagine these interests to be contradictory, for no sooner do we reach a point in our intellectual as well as moral education where we begin to see that neighbor includes self, though self does not include neighbor, than we perceive the working of one common good will in all and through all seeking to produce the best for all. The will to be well may be, but need not be, a purely selfish instinct; an individual may desire all that makes for his own welfare regardless of that of his neighbor, but he need not be thus regardless in order to secure his own welfare.

No more forcible example can be given than the prevailing theory of infection. Most people dread contagious disorders, therefore they feel aggrieved when their neighbors, through foolish neglect of sanitary precautions, allow themselves to become dangerously ill. No sensible person imagines that those who suffer from painful and serious ailments can enjoy their own sad condition ; they can therefore have no possible interest in jeopardizing the health of the community, for were they in good health themselves, thereby capable of enjoying life, they could not spread disease among their neighbors.

The same reasoning applies with equal force to all intellectual, moral and spiritual attainments ; the interest of *all* being clearly at stake in the mental, moral and spiritual elevation of each individual member of human society. There is a prevailing fallacy which needs to be forcibly corrected, namely, that in order to be well off ourselves we must to some extent swindle or impoverish our neighbors. This canker-worm at the very root of business ethics causes one set of mistaken people to neglect their own advancement, fearing that did they promote it they would harm others, while it leads another set of the equally misguided to resort to rascality, because they believe there is no promotion for them without it. These two errors committed by two morally-opposed classes of people are both mistakes of the intellect, neither proceeding from the will. Did the first-mentioned class see their way to personal success along a perfectly honest pathway, they would gladly

reach the goal of success, and did the others see the same they would also travel along an honorable road.

We plainly see when we pause to investigate the essential nature of human will that there is nothing in it radically opposed to Divine Will. The theological supposition that man's will is evil while God's Will is good has proceeded from an ignorant failure to discriminate between essential human will, which is permanent, and transitory human desires, which only evidence a transitory frame of mind. We all desire health, and what does perfect health mean but complete equipment for the full discharge of all our varied duties, public and private? When we are perfectly well we are useful, good-natured, cheerful, intellectually brilliant, and in every way conducive to the well-being of all with whom we come in contact.

We will now consider a typical philanthropist, one as benevolent as John Howard, for example. Such a man lives only to do good, his eye is single to the welfare of his neighbors, he is continually engaged in devising schemes for the improvement of their condition, and in order to carry out these benevolent designs he must have strength of mind and body in large degree; any attack of illness must in some degree incapacitate such a man from doing the large good work his kindly spirit is ever seeking to accomplish. Such a man cannot help being happy because he is making others happy, and as nothing so greatly conduces to health as a contented mind, coupled with a cheerful disposition, the genuine philanthropist is likely to enjoy far better health than

the self-pampering, sensuous man or woman, who is always seeking personal security and physical gratification. Truly may it be said that we do not enjoy health because we are continually seeking health, but we become healthy because we so live that we cannot feel the reverse.

No one who truly realizes the operation of Divine Will in his own will can separate or alienate himself from Omnipresent Divinity. Different ideas of God may be honestly entertained by various schools of thinkers, but the fundamental proposition which is that Good is supreme and universal must be held in common by all truly healthy, happy and useful people. We cannot be healthy and pessimistic at the same time, though we may enjoy health while holding to a fatalistic view of life, provided our fatalism is of a cheerful variety. The celebrated mottoes "God reigns" and "All's right with the world" may be employed to defend and set forth the doctrine of predestination, but it must be the predestination of Supreme Benevolence.

We do not advocate fatalism, but we do insist on optimism, by which we mean a philosophy of life which can be expressed in the following sentence: *We can get every blessing we desire, provided we set about getting it in the right way.* The law of the universe is both immutable and beneficent, therefore it is absurd to seek to change its operation, but as that operation cannot be improved, and we need but to become familiar with it to reverence it supremely, our only wise course is to acquaint ourselves therewith, and be at peace.

How shall we acquaint ourselves with universal order? is the greatest of questions. We can only learn it as the seers or prophets of old learned it, by communing with the Divine in the secret place of our own conscious being. "BE STILL AND KNOW" is a great precept, and by stillness is properly meant entire detachment from all ulterior objects of thought. There is ever a great mystery attaching to our unconscious relation with the spiritual universe. We are surrounded at all times not only by a crowd of witnesses but by a concourse of companions who are in the same inmost affection as ourselves. We need have no theoretical knowledge either of Spiritualism, Theosophy or Mental Science to be in the closest psychical communion with multitudes of spiritual beings because spiritual relationships depend almost entirely upon similarity of affection. Whatever you will, love or desire brings you, knowingly or unknowingly to yourself, into intimate relation with many others who love, desire or will the same. Spiritual spheres and psychical associations are thus constituted and held in form; so much so that whenever we deliberately embrace a new idea and cling to it with our affections we become introduced into a new spiritual society whose membership includes some who are yet on earth and others who have passed beyond mortal vision.

Many people complain of bad luck or chronic misfortune; they assure their friends that misfortune continually pursues them, while they are simply rendering their own unfortunate condition chronic by persistently adhering to the belief that it is so. Before we can

emancipate ourselves from the dominion of the old mythological Fates and Furies we must acknowledge our primary relation with the absolutely Divine, no matter how many secondary relations we may have with mortal conditions. We have all two origins, one spiritual, the other carnal, and the latter must be subdued to the former. We have partaken of the peculiarities of our ancestors, we have been influenced by prenatal disturbances and by postnatal environments of all sorts; these have formed our coats of skin which we wear in the external world both visibly and invisibly, for it is a skin of several layers' thickness. But this skin is no part of our immortal nature which we are constantly deriving from the Divine Being whose life is communicated to us by incessant influx. We can only realize our relation to the Divine as we study the order of our breathing. All venerated scriptures declare that God breathes into man the breath of life, thereby constituting him a living soul. Breathing is a continuous process; it must be kept up moment by moment or we should die. Herein we trace an exact correspondence between the life of the soul and the animation of the body.

People continually strike against the rock of Heredity because they see no farther back than Adam; not knowing of their Divine inheritance, they think it necessary to fulfil in themselves all the foibles of their grandparents. Others, again, are committed to a false view of astrology, for, while not understanding the higher view of interstellar science, they accept the morbid conclusions of mediæval astrologers without looking behind

those vagaries to the far loftier astrological science of remoter antiquity.

We must now consider the genesis of our desires. We desire what we desire because we are what we are, and we seek to express what we seek to express because we contain what we contain. You can desire to exercise a faculty or to employ a talent even though that talent be ever so deeply buried within you, but if it be not involved in your constitution you cannot feel its pulsation within you. A child may cry for the moon, and thereby give evidence of two distinct desires, both of which can be gratified; the lowest of these is simply an infant's wish for a bright, glistening plaything, the second and deeper desire is an astronomical inquiry which can soon be taken advantage of as a basis for astronomical studies. Were there no possibilities within us for finding things out we should have no desire to find them out. To be healthy is to be harmonious with one's environment, whatever that environment may be; we can therefore enjoy health on a comparatively low plane until we are awakened to something higher; then we become dissatisfied with what formerly contented us, and precisely at this point we are apt to get ill.

Now we know that we desire something higher than we have yet attained; we cannot go back to the old condition and we cannot be happy where we now are because we are being urged forward by a push from behind and a pull from before. Let us seek to adjust ourselves to our new requirements, and if we are wise we shall welcome the transitory upheaval which marks our

passage from an outgrown state to one we have not yet grown into. Let us make sure of our will; let us retire into a silent retreat whenever practicable and question our own inmost aspirations, seeking to discover exactly what it is we really want. We must now be very cautious lest we be entangled in the meshes of other people's opinions, which are sure to be conflicting, and if followed by us will inevitably lead us astray. Every soul in a period of crisis must hear the Divine voice for itself, no one can hear it for another, though one may help to remove barriers which prevent another from hearing that voice for himself. Here comes in the place of mental healing free from all dictatorial presumption. The will of the patient must work with the will of the healer as the will of a pupil who wills to learn harmonizes completely with the will of a teacher who wills to teach.

Suppose I give you a treatment when you are in a quandary; if I treat you scientifically I address you about as follows: "My dear friend, listen to me. Your essential will is good; you truly desire only what is best; you wish to do good and get good; you desire to see the right way plainly, and, seeing it, to walk therein. I now affirm on your behalf that you do see your way plainly; that all-sufficient light now breaks in upon your understanding. You can now do exactly what is best for you to do *now*. The next step is already plain before you, and all successive steps which you need to take will be made plain one by one as occasion for taking them arrives." When your treatment has proved

successful you leave the one most benefited by it in so tranquil a mental frame that he now clearly sees what it is best for him to immediately do; he feels freer by far than before you treated him; his own sense of individual freedom has been heightened; his dependence on Omnipresent Divine aid deepened; you have been to him as a gate-opening angel, for your instrumentality has caused unseen fetters to fall from spiritual limbs. You have not endowed an eagle with clear sight or with powerful wings, but you have broken the bars of an eagle's cage, and the now freed bird can expand its pinions and turn its uninterrupted gaze toward the Sun of Righteousness, which is always shining with healing in its beams. You will not always require the services of a spiritual janitor; you may henceforward dispense with them yourself, and become a janitor unto others who are yet in mental prison houses.

As your own will increases in conscious strength and freedom you become increasingly amiable and easy to get along with, for, though firm, you are sweet, and though very decided when conviction is at stake, you are very pliable in matters of no moral importance. Strong-willed, free-willed people are never unreasonable or capricious though they have well-made-up minds of their own, for they rejoice in their neighbor's liberty as much as in their own. We must redeem the word *wilfulness*. A wilful child is a very loving child and usually grows up, when not irrationally thwarted, into a singularly capable man or woman. One great secret of our frequent failures to accomplish our own lawful

desires is our mean attempt to force other people to yield to our caprices while we bitterly resent all the efforts they may make to compel us to yield to theirs.

Free-will is a large word capable of no small application. If I wish to enslave another I conjoin myself with a slave's heaven, which is also a society of tyrants, for every slave wishes to tyrannize, and every tyrant is the slave of some other tyrant. Never cringe and never boss if you would be free yourself, for he who bosses will be bossed and he who cringes will be held in perpetual serfdom. When we have come to realize that we have only one Master—even the Supreme Spirit of Goodness—and this Divine Governor rules from within us, not from without, we shall not stumble any longer regarding a true definition of our own higher self. There is a Divine independence which is perfectly in accord with right dependence and mutual interdependence, for we are all brethren, and no brother can be his brother's superior or inferior in a last analysis of rank. Some members of the family may be senior and others junior, but they are all of one blood.

Will is a bloody thing, the flesh of which is the intellect; we must first have pure blood, then sound flesh and, finally, beautiful skin. So must we first have a clear conception of good-will, then a right understanding how to carry good-will into effect, and, finally, we shall attain unto the consummate fruit of our desires made manifest in a perfectly healthy organism and a perfectly satisfactory condition of surrounding affairs. The power of the will is a secret power; it is always

acquired by occult force which works in and through all our behavior. The words of a truly strong-willed individual are always powerful to accomplish great results; not one of them is ever spoken in vain.

You may lay the foundation of a large, eminently successful business concern by selling a single newspaper to a chance customer in exactly the right way. It may be your deepest desire, so far as worldly affairs are concerned, to become the head of a great publishing house which will dispense far and wide the noblest and most instructive literature. You have no capital yet, but you are quite sure within yourself that the time is not distant when you will have abundance. You know you are qualified to conduct a large, benevolent business successfully, but you do not yet see how you are to realize your desires. At this particular moment all you need to do may be to sell a single copy of *Science Siftings* for a penny to the first person who asks you for one. That is quite enough for a beginning if you are in the right mental frame and your expectation is united with your will; you are now sowing a tiny seed which has within it the potencies of a gigantic tree. A man or woman who believes in *small* things and *unimportant* details is a very foolish and Godless individual, God-forsaken because God-forsaking. Such a small human insect should take a walk into the country on the first half-holiday and examine a non-human insect, then having discovered that the Infinite Intelligence working through all Nature has lavished as much symmetry and beauty upon an infinitesimal creature as upon an

elephant, he should go back to his small details of petty business and pronounce them immense possibilities for displaying the highest skill and for achieving the most magnificent purposes.

Always compel your expectations to keep step as a second horse in harness with your decided will. All doubt is diabolical; you can never achieve greatness while you harbor a single doubt. Great men who have been called sceptics have been simply inquirers who were unsatisfied with the narrow views of the universe which had been presented to them in childhood. Scientific scepticism is merely a confession of relative ignorance while engaged in quest of absolute knowledge. In all times of doubt and threatened despondency make the following affirmations: My will is completely at one with the entire good-will of the universe. I desire only what it is best for me to obtain, and I have perfect faith that I shall obtain this in due season, and that season is immediately I am qualified to fulfil my part nobly. I rejoice in the freedom of all my neighbors as truly as in my own. I pledge myself to extend to all others the same measure of liberty I desire extended to myself. Seeing that my will is in harmony with the Divine Will, which is omnipotent, I exclaim, "*May the Divine Will be done in me through the agency of my will, which is God's human executive.*"

Let such an attitude as the foregoing be persistently maintained, health of mind and body will ensue because it must. When we need to do something for the benefit of health we shall see exactly what to do and feel a

distinct disposition to do it. All matters pertaining to food, raiment and shelter, as well as all needful advice concerning business and family affairs, will flow into our receptive understanding by means of an intuitive gateway.

It is a particularly good practice to set apart a certain brief space each day at a convenient time for withdrawal into privacy for the express purpose of receiving counsel from within, or if it be difficult in a very busy life to do this by day, before falling asleep at night let us always make the affirmation that during peaceful sleep we shall receive such interior enlightenment as will cause us to rise in the morning fully equipped, morally, mentally and physically, for our next day's undertakings. During sleep, even when we sleep dreamlessly, we can receive the deepest spiritual illumination.

LESSON VI

Hypnotism, Sleep, Rest and Repose as Healing Agents

As all our students are doubtless well aware that though there is but one meaning properly attaching to the word Hypnotism, which is derived from the Greek *Hypnos*, meaning sleep, the popular idea of both Mesmeric and Hypnotic treatment, which are considered virtually the same, is entirely at variance with that full assertion of individual will which these lessons persistently advocate.

The literature of mesmerism is so copious and easily accessible that all who desire to do so can easily avail themselves of all the most important facts concerning Mesmer and his wonderful work performed in Europe a full century ago. Since his time multitudes of followers who have more or less closely adhered to his teachings have deluged the world with real or pretended exhibitions of so-called mesmeric power. Mesmer himself was undoubtedly a good and learned man, though his practice was by no means free from mistakes and absurdities; the chief drawback to his complete success as a magnetizer for the healing of disease consisted in

his unwise method of connecting his patients magnetically, thereby running the risk of the transmission of disorder from one organism to another.

Deleuze, an eminent Frenchman, in his fine work, "Animal Magnetism," published in 1825, carried the theory of Mesmer to a safer and completer issue; but even he failed to rid the central mesmeric idea of those unnecessary accretions which have always hampered the beneficent employment of animal magnetism as a therapeutic agent. The well-known decision of a committee of French Academicians many years later than 1825, which was to the effect that animal magnetism was a non-existent quantity, the cures attributed to it being properly referable to the exercise of imagination both on the part of physician and patient, did much to pave the way for the doctrine and practice of the celebrated Englishman, Doctor Braid, of Manchester, who employed the word hypnotism to cover all the ground formerly traversed by mesmerists or animal magnetists.

During the past twenty years the popular interest in mesmerism, so-called, has steadily waned, while the interest in mental modes of treatment has wonderfully increased. There has, however, been a wide division among mental or suggestive practitioners, one party drifting into the abstract idealism known as Christian Science, another party verging toward Agnosticism and even Materialism in the practice of professed hypnotism, a third party endeavoring to take a wise middle course between the two extremes, gladly embracing the

good in all systems of practice, but refusing to be bound in the trammels of any sect.

As the result of large experience with professors of various schools of mental and magnetic practice, the author of these lessons can safely affirm that much that passes under the name of hypnotism is pure and simple Mental Suggestion, in no way subversive of the individual liberty of the person who voluntarily yields to such suggestion, while, on the other hand, many attempts are made to compel submission to an operator's will on the part of unscrupulous practitioners. Let it once for all be understood that no amount of raving against hypnotism and its dangers, like that indulged in by the foolish among Christian Scientists and Theosophists, can possibly protect the weak and unwary against the machinations of those who seek to misemploy hypnotic ability. The only safeguard of an individual is that individual's own mental and moral superiority to any adverse influence with which he may be visibly or invisibly brought in contact.

There is a phase of hypnotism, speaking technically, which is an essential part of all proper mental treatment. Neurotic disorders always induce sleeplessness, and when insomnia has gone very far it borders closely on insanity, therefore it is highly necessary that a mental healer should know how to induce sleep in a sleepless patient. All opiates and anodynes are decidedly pernicious in their ultimate effect on the constitution, especially if their use be long continued, and it is a well-known fact that when sleeplessness becomes

chronic the dose of chloral or opium has to be frequently increased, or it produces no result whatever. At this distracting point in the history of a victim of aggravated insomnia the strong, well-balanced mental healer can step in with the power of suggestion to entirely overcome these dangerous and distressing symptoms, and, in order to do what needs to be done, this mental healer must have a clear conception of the true place of the will in suggestive practice.

We all know that a case such as the one instanced desires sleep, but believes it impossible to obtain it. All confidence in material medicines has been lost, because they have proved thoroughly ineffective, therefore the coast is clear for the work of the mental healer, who approaches the patient with an entirely new kind of remedy.

The first great essential is that healer and patient should make each other's friendly acquaintance. The healer, to be such in reality, must inspire confidence and communicate a sense of repose which only a reposeful person can do. Sometimes on the occasion of a first treatment it is desirable for the healer to take both of the patient's hands in his own, look steadily into the patient's eyes and clearly articulate the words in a firm, calm voice, "*You will sleep perfectly to-night.*" This simple sentence can be repeated a number of times in succession, the voice of the speaker gradually lapsing into silence, when the treatment can be still continued without audible expression.

Whenever possible, it is highly desirable to give this

treatment just before the patient retires for the night, or, when that is not practicable, during the treatment, the hour for retiring should be mentioned, the suggestive healer saying, for example, "You fall asleep to-night at eleven; you sleep soundly until seven." Of course, an earlier or later hour for retiring or rising can be substituted for eleven and seven at the wish or discretion of both parties concerned, but a wise limit of time for a night's rest is always eight hours, though ten or even twelve hours' profound slumber is none too much for one who has been subjected to the exhausting effects of long-continued insomnia.

Surely every intelligent person can see that such sleep-inducing treatment as is here advocated cannot possibly be other than in full accord with the will of the person treated as well as with the will of whoever gives the treatment. The case stands thus: You wish to sleep, but something has kept you from sleeping; the healer's intention is to assist you to enjoy the sleep you both want and need, and in order to do so he must conquer the obstacle or banish the unseen intruder which has been preventing your repose.

When you apply for mental treatment you should know exactly what you desire and you should communicate this desire to the healer whom you have called in and request him or her to treat you for the accomplishment of such desire. You know you need sleep; you have been trying in vain to obtain it in useless and undesirable ways; you have now made up your mind to make trial of a new and highly superior method which

the mental healer understands and practises. Seeing that you are both agreed concerning the end in view, you do not place yourself in any attitude of slavish submission to another's will. On the contrary, you have engaged a friend to coöperate powerfully with you to fulfil your own legitimate desire, which is for quiet rest, a condition always necessary to health of mind and body.

Whoever gives a treatment for sleep to himself or to another must use the word *sleep* frequently during affirmation. The constant use of a word which is the distinct embodiment of some definite idea cannot fail to induce the result suggested by that word, provided the word is spoken faithfully and frequently. Mere formulated sentences without life or deep feeling in them produce very small results; the same words when employed by one who feels them intensely will produce consequences of great magnitude. In this fact we find revealed something of the meaning of the old phrase, "the Master's word," which can only be spoken by a master, for were the same syllables uttered by a servant only a servant's word would result. The true hierophant or adept is one who has learned to speak whatever word he utters with the full assurance of faith that it will accomplish the result for which it is intended.

We often hear about the *strong will* of the operator and the *weak will* of the subject; but we need not draw therefrom the false, though common, inference that a weak-willed person must be brought under control of the stronger-willed individual in order to receive benefit.

Weak wills need strengthening, and they can be most effectively strengthened by friendly contact with all wiser and stronger wills. It is therefore quite true that a successful healer possesses a very much more fully developed will than that of the weak-willed patient. The first impulse of the weaker may be to yield blindly to the strong one, as weak-willed people are very irresolute and in no condition to shoulder heavy responsibilities themselves.

When the healer is a conscientious, upright person, and only such can be a genuine healer, no possible harm can result should the patient fall into a magnetic trance and experience for the time being what is known as artificial somnambulism in place of ordinary sleep. This magnetically-induced repose will soon be followed by refreshing rest of the ordinary description, and though we do not advise mental practitioners to set to work to induce artificial slumber, when it spontaneously follows upon their suggestions there is no cause whatever for annoyance or alarm.

When the patient has fallen asleep suggestions should be steadily continued until the healer feels within himself that the treatment already given suffices for the present. When you feel that you have said all that you have to say do not attempt to continue the treatment longer, for all subsequent statements will grow weaker, and might even counteract, at least to some extent, the good accomplished by your earlier and stronger statements.

We all know that sleep follows naturally whenever it

is needed, provided we are not in an anxious or care-worn mental frame. The wise healer, seeking to deliver a patient from the bondage of insomnia, will often say nothing whatever about sleep during his suggestive treatment, but will confine his statements to mention of peace of mind, mental tranquillity, inward repose, and freedom from care or anxious solicitude concerning business or family affairs. We must clearly understand that it is always right to begin at the causative end when giving mental treatment. The usual cause of sleeplessness is worry, which is the antithesis of mental repose, therefore the treatment must be given for mental repose. The word *worry* should not be brought into the suggestive formulas, because to make mention of the name of a disease constitutes oftentimes an adverse suggestion which is soon taken up by a sensitive patient and translated into an auto-suggestion which serves to engrain the thought of disorder more fully in the consciousness of the sufferer.

We all have some idea of electro-magnetic action in the human system. The successful electro-magnetic physician is always one whose harmonizing instrumentality serves to equalize the electric and magnetic currents of force in the human body, which is a great storage battery for universal energy. Direct mental suggestion aims at successfully accomplishing by exclusively mental processes precisely what the electro-magnetist seeks to bring about with or through the aid of some external appliances.

We confess to no sympathy with any attempt to

reduce the hours of natural sleep to a minimum by artificial processes, though, as in the case of the great Napoleon Buonaparte, three or four hours of unusually profound slumber will accomplish far more for the restoration of mental and physical energy than a very much longer time spent in light or fitful repose. Persons of highly nervous temperament when in good health are very sound sleepers; being naturally intense, they do everything intensely, including sleeping. Such persons, although often seemingly delicate or fragile in personal build, can do an amazing amount of mental work without fatigue; they also recuperate very readily after hard manual exertion, provided they are allowed to sleep peacefully until they awake spontaneously, and they can usually sleep soundly in any place, quiet or noisy, where they can feel mentally at rest.

Sleep must, however, be regarded as intended by nature for vastly higher purposes than merely recuperative ones. During sleep, in these days as in olden times, we often hold communion with spiritual beings from whom we receive an immense amount of that interior information which comes to us through no external avenues. We all live two lives at once, an outer and an inner life. During sleep we are in the subjective or sub-conscious condition which is our psychical state of life; then when we awake we return to the objective or superficial plane of consciousness where we often employ the results of information received while in the psychic condition. Did our recollective faculty serve us so far as to enable us to remember in the one state all that we

experience in the other we should be in the possession of continuous, unbroken consciousness. We are never really *unconscious* during sleep, though we may be *otherwise* and *elsewhere* conscious than when we are awake.

A bridge can be built mentally between these two states of consciousness, so that when we desire to recollect in our waking hours what we have gained during sleep we can do so, provided we accustom ourselves to make positive affirmations before falling asleep that we shall remember after we have awakened all that can prove of value to us during the ensuing day. Prophetic dreams and correct visions of distant persons, places and objects, which not infrequently come to sensitive people while asleep, prove that our psychic faculty, which is usually at rest during the day, is wide awake and active during the night; but in cases where highly mediumistic people, clairvoyants, clairaudients, psychometers and others see visions and hear voices during the daytime, there is in their cases an unusually close bond of sympathy between the two planes of consciousness.

The so-called "Rest Cure," with which the name of Dr. Weir Mitchell, of Philadelphia, has long been prominently associated, is, in our judgment, largely a mistake, because rest cannot be obtained in uninteresting idleness. It is often necessary that nervously-overwrought patients should be for a time secluded from all ordinary cares and duties, while all responsibility is removed from their shoulders; but there can be no true *rest* where the mind is fidgety and a sense of irksome physical restraint makes the invalid feel like a prisoner.

L. of C.

One day a month in bed has been found a great boon to many a heavily-taxed housekeeper, and many a business man who does not rise till late on Sunday afternoon and attends church or lecture hall only in the evening finds the weekly Sabbath a veritable day of rest, refreshing alike to mind and body.

It is quite impossible to further define rest as a healing agent than to declare it to be complete repose from care and anxiety, for inducing which suggestive treatment is often imperatively needed. We all have many duties to perform which we cannot honorably escape. We can, however, so completely change our mental attitude to those duties that we can call a duty a delight, converting into a privilege what was aforetime a burden heavy to be borne. Very much more depends upon the mental attitude we take toward the work we have to do than upon the nature of the work itself. We may enjoy perfect repose while walking, talking, writing, singing, or doing any kind of mental or manual work, provided we determine to look upon our employment as an agreeable means of employing energy, not as a tiresome way of wasting it. They who truly husband their energies are they who do whatever comes in their way to do with cheerful alacrity, taking their occupations one by one, doing each piece of work in turn as perfectly as possible without troubling over what will need to be done next.

When you retire at night refuse to allow the anxieties of your business to affect you in any measure, but if you have business perplexities awaiting solution on the

morrow, quietly and steadily affirm that you will receive, while you are sleeping, all necessary guidance by way of enlightenment to enable you to so conduct your affairs that the greatest possible good to all parties interested will result from your behavior. When you have accustomed yourself to the use of so wise a night-cap you will always awake in the morning with a clear head, refreshed limbs, a tranquil spirit and a general ability to overcome difficulties instead of being overcome by them. The same people might have called upon you, the same propositions might have been made to you during the ensuing day had you suffered from broken rest, troublous dreams and hysterical nightmare the night before ; but the loss of sleep and general mental perturbation would have quite unfitted you to deal sagaciously with the people you encountered or to act wisely in connection with the plans submitted for your consideration.

We do not always get precise directions from the spiritual world how to act in mundane matters, but when we are in the enjoyment of high and, therefore, *elevating* spiritual conjunctions, we become so tranquil and so lucid that our own judgment is unobscured ; in that way we are truly helped to help ourselves. The accomplished seer can at any time go into mental privacy and fall asleep at will.

We know of no better advice to give to anxious and perplexed people than the following: Retire at the earliest opportunity to some sequestered place and suggest to yourself that you will enjoy a short period of

profound repose during which you will receive exactly the enlightenment you require to enable you to pass through your present difficulty to a higher state beyond. If you cannot readily feel the force of your own suggestion, because of your present mental turbulence, you are in a condition where you greatly need the services of a tranquil, judicious friend who can make the needed suggestions on your behalf, inviting you to make them for yourself after they have been made for you by another.

Whoever wishes to induce repose in another must have brought himself by that time into a state where he is altogether superior to disturbance resulting from common sources of annoyance. You cannot reasonably expect to enjoy real spiritual enlightenment until you have first conquered all undue anxiety concerning material affairs. The highest use of sleep, no matter of what variety or how induced, is to liberate the spirit from oppressive thralldom to the senses.

The conscientious professor of hypnotism — who may be a good physician, like the eminent Doctor Gregory, of Edinburgh, whose work on animal magnetism is still a standard medical classic, though he calls his work by a doubtful name — is certainly rendering valuable and beneficent service to humanity. The use of hypnotic suggestion in connection with surgery and dentistry can be most fully justified, because while anæsthetics are never unattended with danger, and usually serve only to drug a sensitive person into seeming unconsciousness, intelligent suggestions made by wise and kindly men

and women serve to raise a patient's thought and feeling above the state where suffering is felt when surgical instruments are brought in contact with the physical body.

Doctor Baker Fahenstock, of Philadelphia, in his most interesting and authentic work entitled "Statuvolism," has given a record of many instances where he, together with many of his students, has so entirely risen above sensibility to pain that difficult and ordinarily dangerous operations have been easily and successfully performed without suffering being occasioned to those operated upon, and entirely without the subsequent weakness which is often more dangerous than either the operation or the pain it occasions. The all-essential doctrine connected with this subject is the power of the embodied human spirit while here on earth to so determine its own seat of conscious functioning that it can regard its body of flesh as simply an instrument to be manipulated by it entirely at its own discretion.

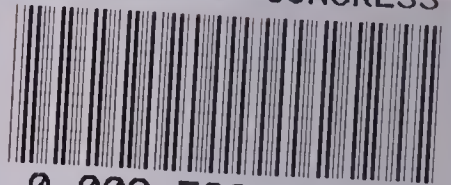
Popular fallacies concerning the dangers of hypnotism will all vanish when a higher view than the ordinary comes to be taken of individual sovereignty. Then will intelligent mental coöperation universally succeed to the present painful and utterly false belief that some have the right to be tyrants, while others must submit as slaves in the social organism.

1 COPY DEL. TO CAT. DIV.

FEB. 28 1902

MAR. 5 1902

LIBRARY OF CONGRESS



0 002 598 904 1